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THE

CHINESE REPOSITORY.

VOL. XIV.

FROM JANUARY TO DECEMBER, 1845.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

.....
1845.

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CHINESE REPOSITORY.

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VOL. XIV.—SEPTEMBER 1845.—No. 9.

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ART. I. *Particulars of the export of teas, raw silk, &c., &c., to Great Britain and the United States of America, in each vessel from 30th June 1844 to the 1st July 1845, with summaries of the preceding year 1843-1844.*

FOR the particulars, comprised in the following pages of this article, we and our readers are indebted to one of the principal commercial houses in Canton, which has allowed us to publish them in the pages of the Repository. For this favor we return our best thanks. We shall be glad to publish the annual statements of trade at all the five ports, and shall feel particularly obliged to any gentlemen who will enable us to do this.—In the details of the English trade we have found it necessary to condense the form, to suit it to our pages, and therefore have omitted the dates of the departures of vessels and the ports from whence they sailed, all of which however were from Canton, except the *Helen Stewart*, *Mary Ann Webb*, *Wanderer*, *Charles Jones*, *Th. Worthington*, *Monarch*, *Velore*, *Litherland*, loaded with teas, and a few others having silks, from *Shánghái*. We have had also, in two instances, to throw into one column, different kinds of teas, and to omit the specification of silks carried in each vessel. The total of Raw Silks to Great Britain, in 1844-45 was, according to the statement before us, 12,935 lbs. The amount of teas for Great Britain 53,442,613 lbs., and for the United States 20,751,583 lbs., gives us a total of 74,194,196 for the year ending 1st July 1845. The preceding year to the former were sent 50,218,094, and to the latter country 14,257,361 lbs., or a total of 64,475,455, showing an increase of 9,718,738 lbs., for this year.

IN EACH VESSEL FROM 30th JUNE, 1844, TO 1st JULY, 1845.

VESSELS.	Congou.	Souchong, Pekoe and Hungmney	Orange Pekoe	Capet, Pow- chong.	Sorts.	Twankay	Hyson.	Young Hyson.	Gun- powder.	Imperial.	Hyson Skin.
Mary Bannatyne,	410,090	.....	35,772	.....	.....	27,862	187	.....	26,451	16,007	15,841
Hebrides,	452,969	.....	.....	.....	.....	220,976	.....	.....	4,722	—	12,844
Lady Amberst,	315,306	.....	.....	.....	.....	129,633	.....	.....	—	—	—
Cumberland,	394,838	.....	15,332	6,206	1,500	27,139	4,486	12,570	20,948	9,235	—
Helen Stewart,	270,938	.....	.....	.....	.....	56,765	6,316	35,923	9,645	5,141	15,506
Saghalian,	395,798	.....	.....	5,695	455	.....	.....	4,315	9,868	6,747	—
Tapley,	242,944	.....	.....	.....	.....	12,811	2,565	82,554	97,989	39,293	—
Ingleswood,	440,407	.....	8,823	23,012	.....	25,273	4,268	60,159	36,500	16,675	—
City of Derry,	173,487	7,791	116,141	2,984	.....	94,129	4,702	37,549	42,920	17,640	15,628
William Prowse,	153,783	17,381	8,017	19,369	.....	2,049	.....	169,025	58,624	32,038	—
Sandersen,	193,992	17,955	38,616	.....	.....	.....	.....	83,671	43,462	18,515	—
Mss. of Douro,	93,892	22,437	.....	.....	.....	31,756	.....	.....	—	—	—
Medusa,	344,264	.....	.....	.....	.....	108,467	13,283	.....	3,241	2,781	—
Bahamian,	305,619	8,370	.....	32,786	7,029	.....	.....	3,517	2,962	1,059	—
South Stockton,	215,864	56,676	37,423	11,178	3,132	.....	849	29,025	34,165	14,571	—
England's Queen	250,635	25,441	33,888	33,393	100	38,985	30,025	18,136	23,989	10,580	7,274
Earl of Liverpool	209,089	39,267	58,289	17,926	963	.....	2,696	77,580	15,251	10,305	—
Mellish,	395,038	19,540	.....	35,489	.....	27,084	9,316	8,000	14,594	8,627	—
Main,	185,069	23,995	32,176	35,653	1,664	.....	.....	86,241	12,100	7,081	—
Patna,	338,116	17,242	14,142	12,484	.....	.....	.....	.....	—	—	—
Walmer Castle,	325,073	.....	.....	.....	.....	.....	.....	.....	—	—	—

Orixa,	327,633	18,526	12,430	.....	68,430	.....	50,788	1,997	1,162	—
John Bibby,	396,923	75,653	79,448	44,310	1,395	.....	16,665	272	230	9,230
Alex. Barrig,	569,184	78,452	.....	.....	.....	.....	2,058	1,975	559	—
Cleopatra,	370,099	83,442	.....	.....	.....	.....	.....	.....	.....	—
John Dugdale,	320,183	.....	31,063	9,913	650	12,713	39,084	84,891	16,494	—
Dss. of Buccleugh	467,353	90	9,219	5,930	.....	18,483	10,499	2,914	1,740	1,180
Ellen,	275,481	12,924	18,105	60,693	.....	30,100	46,510	.....	493	765
Persia,	615,259	84,741	35,923	64,607	14,945	.....	.....	.....	.....	—
Mercury,	168,245	.....	30,219	25,124	.....	35,761	.....	6,669	5,152	—
Circassien,	219,719	.....	6,677	16,439	.....	.....	.....	.....	.....	—
Mar. of Bute,	552,871	32,256	.....	.....	.....	14,500	.....	.....	.....	—
Albert Edward,	222,884	.....	64,601	75,956	3,822	.....	6,107	2,440	2,265	1,999
Gilb. Henderson,	339,975	18,645	89,208	16,251	8,243	.....	32,861	79,089	42,005	2,224
Christina,	398,629	.....	.....	.....	.....	20,636	10,323	7,622	3,360	—
Uruguay,	211,671	11,679	4,801	12,187	.....	21,147	31,331	15,776	6,931	4,289
Sappho,	361,598	19,570	.....	.....	.....	5,560	207	23,872	5,336	3,812
Viset. Sandon,	198,092	56,799	53,560	64,987	.....	.....	5,959	28,184	8,816	5,351
John O'Gaunt,	511,089	4,147	12,113	5,870	.....	.....	23,240	8,172	.....	—
Dumfries,	575,410	1,165	5,949	22,980	.....	.....	.....	.....	.....	—
Duke of Bedford,	588,869	42,649	37,559	8,504	15,297	26,112	1,101	6,044	2,378	—
Pampero,	257,795	2,719	13,178	8,031	.....	.....	.....	3,614	2,293	—
Hersey,	202,100	.....	.....	.....	.....	.....	.....	.....	.....	—
Royal Albert,	457,560	.....	.....	38,744	.....	.....	2,570	6,903	5,015	—
Farfashire,	173,800	19,716	22,011	14,607	.....	7,515	5,302	12,996	9,936	3,302
John Laird,	108,500	39,700	10,100	101,500	.....	.....	5,500	43,800	23,700	—
Lady,	119,800	35,600	39,400	13,100	.....	21,700	15,600	65,000	43,600	—

Eagle,	527,332	....	....	....	....	....	....	....	....	....	22,809	....	....	16,868	7,122	21,417
Lysander,	517,082	23,172	31,576	8,476	....	....	....	....	....	....	188,150	37,014	76,060	30,185	1,370	
Royal Albert,	157,354	49,718	47,650	83,142	2,373	....	....	....	....	....	35,281	10,039	49,505	31,185	3,192	
Castle Eden,	635,894	73,452	75,320	14,880	....	....	....	....	....	....	11,215	....	26,037	11,549	—	
Penang,	305,743	8,598	25,260	33,124	....	....	....	....	....	....	....	....	....	....	....
1845.																
Charlotte,	398,912	19,894	6,390	....	....	....	85,871	32,790	20,334	....	....	....	....	41,903	27,618	—
Hindustan,	631,087	59,328	54,732	3,501	....	....	21,311	38,410	1,764	....	....	....	13,429	9,455	—	
Elephanta,	17,300	3,9017	....	15,200	....	....	40,900	5,700	23,700	....	....	....	39,300	15,500	—	
Foam,	221,195	10,047	7,965	3,508	4,833	....	49,478	38,745	4,763	....	....	....	13,354	8,389	877	
Monarch,	612,226	6,335	....	....	22,118	....	88,152	3,595	4,200	....	....	....	25,139	4,672	—	
Malacca,	91,801	58,884	25,866	28,931	....	....	150,405	101,190	47,355	....	....	....	42,160	26,308	6,768	
Aden,	368,703	....	....	1,400	....	....	....	11,568	....	....	....	....	....	....	....	—
John Wickliffe,	392,837	52,158	5,791	....	....	....	127,904	14,976	15,078	....	....	....	7,799	3,676	1,025	
Euphrates,	518,283	2,470	42,409	30,239	....	....	130,911	6,669	9,522	....	....	....	....	....	2,316	
Jerh. Garnett,	223,399	9,592	36,810	24,319	....	....	16,647	47,418	89,105	....	....	....	63,611	43,026	—	
Surge,	84,847	....	....	....	....	....	85,392	188,207	52,708	....	....	....	49,057	32,692	31,792	
Eagle,	419,965	13,398	20,122	18,692	....	....	47,620	20,513	18,370	....	....	....	11,218	4,521	—	
Shepherdess,	453,572	....	14,255	....	....	....	2,574	2,212	....	....	....	....	1,333	1,333	—	
Coromandel,	410,494	39,097	34,511	6,129	7,640	....	151,550	82,225	111,596	....	....	....	93,689	57,577	1,690	
John Christian,	370,600	....	12,887	17,440	....	....	9,164	9,331	25,600	....	....	....	12,270	4,472	2,956	
Elvira,	313,089	44,727	11,071	5,460	....	....	11,137	26,990	13,026	....	....	....	11,381	5,463	3,675	
Marmion,	422,434	....	18,533	6,108	....	....	14,021	....	3,323	....	....	....	2,583	—	—	
Cardelia,	296,397	....	70,442	15,766	2,096	....	70,543	25,850	3,017	....	....	....	24,842	19,859	9,600	
Mary Ann Webb	92,560	....	....	....	....	....	77,200	22,000	15,700	....	....	....	8,200	8,000	—	
Robert Pulsford,	449,566	....	1,890	21,628	730	....	155,490	13,971	66,742	....	....	....	8,195	4,340	5,340	

Particulars of the Export of Teas,—Continued.

1845.

Mohawk,	365,974	10,543	10,870	.....	7,291	44,618	18,180	15,991	31,335	11,761	19,258
Humayoon,	371,698	600	9,992	.....	18,592	.....	74,654	35,781	55,882	28,615	—
Chusan,	111,573	15,853	5,166	9,000	.....	91,732	140,044	86,220	49,000	24,810	—
Wanderer,	386,176	52,782	.....	.....	.....	.....	12,157	30,621	10,569	6,672	—
Royal Alice,	231,056	38,692	28,673	5,540	2,300	78,392	32,599	38,987	105,479	69,064	—
Earl Powis,	299,507	.....	5,163	14,160	.....	.....	4,426	7,255	—	—	—
Dowthoop,	148,004	62,223	13,855	3,152	.....	128,634	1,976	32,558	4,248	2,195	9,854
Beulah,	399,718	.....	.....	.....	420	91,074	2,893	71,625	65,998	34,437	5,451
St. Vincent,	496,800	51,100	5,600	17,100	.....	57,700	1,100	36,500	24,600	10,800	—
Swithamley,	327,724	6,900	9,800	11,486	.....	37,528	25,474	356,810	93,115	31,843	5,877
Oriental,	490,500	34,000	.....	15,000	.....	18,600	36,300	95,600	22,800	13,200	—
Geo. Buckham,	375,519	13,530	.....	.....	.....	17,902	74,264	26,495	8,123	558	3,555
Olympus,	185,759	57,393	9,259	.....	.....	.....	.....	89,578	9,132	6,141	—
Isabella,	229,300	53,600	9,600	8,700	.....	15,200	.....	19,200	24,000	10,000	9,200
New Margaret,	429,614	.....	.....	14,629	.....	.....	.....	.....	4,562	3,197	3,395
Oriental,	363,299	.....	9,867	21,593	.....	.....	.....	.....	13,327	9,074	—
Charles Jones,	363,980	.....	.....	.....	.....	.....	30,780	17,225	3,692	840	3,243
Emu,	137,176	46,627	20,614	16,526	52,117	17,170	.....	12,168	2,583	1,727	19,030
Eliza,	696,200	35,500	5,200	62,000	.....	12,642	14,173	11,549	62,700	27,700	—
Earl Gray,	537,267	1,150	51,587	3,325	4,127	2,700	21,200	17,300	140,740	77,195	11,332
Vanguard,	109,094	.....	.....	.....	.....	46,242	21,538	41,733	30,274	23,120	9,875
New Margaret,	.....	.....	.....	.....	.....	10,218	5,589	21,609	6,939	11,387	—
Potentate,	291,200	20,300	.....	.....	.....	16,600	1,700	35,300	2,200	1,900	—
Gwalier,	428,409	22,295	.....	17,925	.....	3,744	1,512	2,164	9,465	5,670	—
Tory,	797,100	30,600	.....	6,000	1,800	.....	6,000	91,800	12,900	5,100	—
Th. Worthington	163,706	.....	.....	.....	.....	11,309	2,617	9,557	515	435	6,312

Monarch,	258,112	.....	37,745	4,718	2,559	12,174	733	598	6,735
Wigeon,	234,800	.....	.....	25,800	1,000	8,000	7,800	2,600	—
Anne Jane,	396,012	.....	.....	.....	.....	1,465	.....	.....	—
Velore,	368,265	.....	22,985	34,548	4,921	15,870	8,027	227	5,098
Litherland,	251,092	.....	10,681	20,586	2,941	10,018	5,930	1,643	17,940
India,	272,000	.....	18,048	42,598	19,302	21,185	50,788	74,053	8,078
Bangalore,	284,630	.....	8,518	15,613	3,462	13,962	17,000	7,360	—
Queen Mab,	449,144	.....	.....	.....	.....	.....	.....	.....	—
Palmyra,	371,000	.....	.....	.....	.....	.....	.....	.....	—
Sundry Ships,	.....	.....	900	.....	.....	14,400	17,600	5,000	—
Total pounds	6,012,358	1,815,014	1,447,211	295,550	3,271,588	2,105,898	2,999,414	2,375,335	1,234,882	335,496

SUMMARY, 1844-45.

Congou,	36,012,358	lbs.	Twankay,	3,271,588	lbs.
Souchong,	1,393,210	"	Hyson,	2,105,898	"
Pekoe	532,051	"	Young Hyson,	2,990,414	"
Hungmney,	131,294	"	Gunpowder,	2,375,335	"
Orange Pekoe	1,815,014	"	Imperial,	1,234,882	"
Capet,	1,369,752	"	Hyson Skin,	335,496	"
Powchong	77,459	"	Total Green	12,313,613	"
Total Black	41,351,138	"	" Black	41,351,138	"
			" Sorts	295,550	"
			Total	53,960,301	"

From the above, the cargo of the Mellish lost, } 517,688
 may be deducted, say - - - }
 53,442,613 lbs.

SUMMARY, 1843-44.

Congou,	37,453,759	lbs.	Twankay,	3,776,796	lbs.
Souchong,	1,531,363	"	Hyson,	1,270,120	"
Pekoe,	441,669	"	Young Hyson,	1,429,259	"
Hungmney,	277,026	"	Gunpowder,	1,257,114	"
Orange Pekoe,	1,072,485	"	Imperial,	583,135	"
Capet,	519,880	"	Hyson Skin,	533,448	"
Powchong,	14,654	"	Total Green	8,849,872	"
Oolong,	8,159	"	" Black	41,330,188	"
Bohea,	11,193	"	" Sorts	38,134	"
Total Black	41,330,188	"	Total	50,218,194	"

VESSELS.	DATE.	Y. HYSON.	HYSON.	H. SKIN & TWANKAY.	G. POWDER.	IMPERIAL.	SOUCHONG & CONGOL.	POWCHONG.	PEDCO.	OOLONG.
	1844.									
Convoy,	July 18	109,671	.....	.....	4,750	4,750	81,129	.....	.....	.....
Sappho,	August 2	96,634	6,563	29,719	29,289	15,837	56,925	46,445	.....	.....
Eliza Mann,	" 7	287,219	.....	.....	22,030	16,068	183,990	.....	.....	1,046
Paul Jones,	Sept. 20	119,090	.....	76,970	17,044	14,773	315,077	89,190	.....	.....
Henry,	Oct. 3	127,980	.....	42,439	54,262	38,198	140,844	20,364	4,517	.....
Oneida,	Nov. 12	196,416	663	37,126	18,060	11,284	117,511	105,970	4,958	23,550
George Hallett,	" 15	219,837	9,962	41,097	352	222	116,146	75,636	4,674	6,670
Ann McKim,	" 18	88,928	2,466	35,313	9,430	5,508	207,249	8,830	8,813	30,485
Valparaiso,	" 20	151,563	.....	89,693	.....	.....	152,119	41,718	.....	.....
Grand Turk,	" 20	10,924	.....	.....	.....	.....	85,055	40,526	3,130	.....
Howqua,	Dec. 6	143,980	.....	44,792	3,612	31,114	140,076	27,545	5,238	26 3-2
Montauk,	" 10	207,842	22,255	26,164	3,810	24,516	25,548	53,469	.....	400
Mary Ellen,	" 12	128,718	7,857	177,249	12,619	10,376	50,543	27,041	.....	31,331
Carolina,	" 13	175,389	24,846	83,975	25,153	15,991	65,521	3,231	3,514	1,752
Zenobia,	" 13	130,372	14,036	29,078	27,356	21,447	140,137	2,513	.....	.....
Cincinnati;	" 13	217,641	13,525	76,669	62,906	27,880	126,097	8,518	.....	.....
Aldebaran,	" 15	65,965	3,321	17,592	.....	.....	188,100	5,832	.....	.....
Cohota,	" 18	326,370	6,664	100,182	21,252	12,197	19,039	3,228	.....	11,293
Grafton,	" 23	81,155	6,000	88,412	14,448	7,506	104,522	65,054	.....	1,307
	1845.									
Sarah Abigail	Jan. 8	.....	.....	26,247	.....	.....	68,112	.....	.....	.....
Heber,	" 8	127,585	14,448	55,736	16,290	11,427	200,017	29,681	.....	.....
Ronaldson,	" 10	101,780	9,790	30,177	12,447	7,937	27,856	11,090	.....	.....
Tiger,	" 11	302,137	531	12,539	29,336	14,121	10,195	29,691	.....	8,420
Natchez,	" 11	212,512	13,185	132,909	8,723	15,310	139,312	4,415	.....	18,774
Rouble,	" 13	200,311	1,405	12,695	.....	.....	127,343	.....	.....	5,574
America,	" 15	171,633	8,204	93,035	15,365	21,283	33,071	23,665	.....	.....
Pioneer,	" 17	273,530	4,553	5,456	9,637	6,830	43,715	.....	.....	12,965

Avalanche,	22	191,926	13,000	4,723	37,411	31,552	69,900	112,168	6,750	6,839
John Q. Adams,	"	214,468	28,152	135,225	41,065	36,759	355,703	7,777	.....	.....
Merchant,	"	125,181	.....	66,386	24,244	14,735	19,270	.....	.....	.....
Helena,	"	308,632	11,130	76,050	27,616	27,636	87,155	7,601	.....	5,639
Pazar,	"	161,389	8,744	67,445	3,680	3,807	221,468	53,154	3,352	33,67
Loochoo,	"	77,175	.....	45,698	.....	.....	12,603	4,841	.....	.....
Lady Adams,	"	164,564	190	12,416	29,364	16,419	.....	.....	2,095	15,919
Navigator,	"	251,588	.....	85,036	5,353	2,838	193,179	8,074	.....	.....
Mariposa,	Feb.	318,468	.....	131,448	11,319	11,319	.....	.....	.....	.....
Stephen Lurman,	March	171,251	20,764	151,160	24,255	16,209	214,393	.....	.....	.....
Henry Pratt,	"	274,673	18,000	91,605	24,402	13,074	38,290	87,407	.....	.....
Hamblet,	"	366,965	19,810	140,267	2,936	2,107	215,175	.....	3,520	47,753
John G. Coster,	"	316,823	6,900	114,280	26,766	21,760	324,925	7,905	.....	.....
Ianthe,	April	363,463	.....	114,280	15,295	8,140	.....	20,888	.....	.....
Lucas,	"	277,760	3,200	6,530	10,255	9,450	90,388	7,500	.....	1,020
Areatais,	"	206,844	22,215	79,258	76,817	29,271	184,297	39,656	1,683	4,336
Belvidera,	"	261,723	1,319	8,429	19,074	18,503	65,771	16,260	.....	.....
Rainbow,	June	469,769	13,604	18,294	27,358	19,794	132,549	.....	.....	.....
Venice,	"	140,393	18,406	4,191	33,365	31,156	76,116	139,247	.....	66
Apqnetet,	"	109,370	.....	50,685	23,519	10,766	8,358	65,835	.....	.....
Sappho,	"	130,638	2,971	9,469	19,090	15,099	111,836	.....	.....	8,386
Total pounds		9,171,295	358,915	2,654,859	941,065	674,978	5,280,865	1,301,965	69,285	298,353

S U M M A R Y 1844-45.

Young Hyson.....	9,171,295lbs.	Souchong and Congou.....	3,133,133lbs.
Hyson.....	353,915 "	Powchong.....	799,622 "
Hyson Skin and Twankay....	2,654,859 "	Pecco.....	60,178 "
Gunpowder.....	941,065 "	Oolong.....	132,594 "
Imperial.....	674,978 "	Total Black	4,125,527 "
Total Green	13,801,115 "	Green	10,131,837 "
Total	20,751,583 "	Total	14,257,364 "

1843-44.

Young Hyson....	6,800,419lbs.	Souchong and Congou.....	3,133,133lbs.
Hyson.....	539,794 "	Powchong.....	799,622 "
Hyson Skin and Twankay....	1,738,291 "	Pecco.....	60,178 "
Gunpowder.....	597,088 "	Oolong.....	132,594 "
Imperial.....	456,245 "	Total Black	4,125,527 "
Total Green	10,131,837 "	Green	10,131,837 "
Total	14,257,364 "	Total	14,257,364 "

Note. Beside the above named 48 vessels, the Paulina sailed October 11th, and the Pactolus sailed February 1st with cargoes exclusively of drugs, Silks and Sundries, making the number of vessels dispatched from China for the United States 50, during the season; of these the Mary Ellen, Loochoo and Cohota were partially laden with Manila produce, of which the later transhipped some to the Avalanche. Of these 50 vessels the Sappho, dispatched Aug. 2d, the Aldebaran, Heber, Rouble, and Areatus were bound to Boston, the other 45 to New York.

Export of Silks and Sundries to the United States on the above named 50 vessels in 1844-45, and on 30 vessels in 1843-44.

	1844-45.	1843-44.	S E A S O N	
Pongees.....		35,125		
Handkerchiefs.....	33,993	19,276	pieces	7,554
Sarsnets.....	48,896	5,218	"	rolls
Senshaws.....	11,165	4,165	"	boxes
Camlets.....	3,575		"	"
Levantines.....	10		"	220
Satins.....	900		"	bundles
Damasks.....	2,311	2,295	"	1,660
Satin Levantines.....	495	185	Pearl Buttons.....	449
Crapes.....	2,165	415	China ware.....	1,493
Crape Shawls.....	4,968	980	Firecrackers.....	266
Crape Scarfs.....	95,581	35,842	Gamboge.....	65,708
Sewing Silk.....	9,920	3,350	Cassia Buds.....	69
Raw Silk.....	79	4	Oil of Cassia.....	50
Grasscloth.....	84	285	Oil of Anise.....	49
Nankeen.....	320	28	Camphor.....	192
		10	Fans and Screens.....	2,740
				boxes
				969

ART. II. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kíying in behalf of their respective governments.*

CONTINUING the drama of diplomatic intercourse between China and the United States of America, we commence with the opening of scene second, where the General Council of state, on the 22d of April 1844,—the several memorials of Ching, the acting governor-general of Canton, having been laid before the court and duly considered,—“received an intimation of the emperor’s pleasure, appointing Kíying high imperial commissioner,” &c. On the same day, the Cabinet received orders to transmit to him the seals of this office, which he held, in 1842, at Nanking, in connection with Fílpú and Niúkien, and now investing him with full and extraordinary powers, as sole commissioner, “to adjust the future free commercial relations in the provinces,” having reference to foreign nations. For a copy of the original of this edict see page 387, in our last volume. By that document Kíying was virtually made *minister for foreign affairs*.

Scene third opens, “on board boat,” at Súchau, April 29th, where we see Kíying “traveling full speed,” writing a dispatch to the honorable plenipotentiary, the American envoy, Cushing, “that very fortunately he may not proceed to the north.” On the 30th of May, he made his public entrance at Canton, and at once addressed to Mr. Cushing the following communication.

“Tsiyeng, of the imperial house, governor-general of Kwángtung and Kwángsí, a member of the Board of War of the first class, a vice guardian of the heir apparent, minister of state, and commissioner extraordinary of the Ta Tsing empire, makes this communication:

“My former communication, dispatched from Súchau, I suppose your excellency has already received and perused. Having now on the 31st May, 1844, arrived at the city Canton, I learn that your excellency has awaited a personal interview at Macao, and clearly perceive your commendable sincerity and good faith. Being now arrived in Canton, the management of public business will here cause a little delay, and then I will proceed directly to Macao, in order speedily to have a personal interview. Our two countries for these hundreds of years having been at peace, and free from all animosity, there is surely no reason why our mutual friendship and mutual respect should not continue. Moreover, I have hitherto treated men with sincerity and justice, as, I suppose, your excellency may have heard and seen.

“Besides giving information of the day for proceeding to Macao, when it

shall have been fixed, I now beg to trouble your excellency to examine this communication; and I improve the opportunity to inquire for your happiness.

“To the American envoy, Cushing, &c. May the communication reach him to whom it is addressed.

“May 31, 1844. True translation: E. C. BRIDGMAN,
“*Joint Chinese Secretary to the Legation.*”

This and the dispatch from Sûchau were both returned, for this simple, and quite sufficient reason, that “the name of the Chinese government stood higher, in column by one character, than that of the United States.” The correspondence thus proceeds:

“United States Legation, Macao, June 3, 1844.

“The undersigned, commissioner, and also envoy extraordinary and minister plenipotentiary of the United States of America to the court of China, has the honor to inform his excellency the imperial commissioner Tsiyeng, that he has been made acquainted with the contents of the two communications of the imperial commissioner, the tenor of which affords him much satisfaction.

“He cordially reciprocates the wishes therein expressed for the perpetual friendship and harmony of the United States.

“Having already awaited the arrival of the imperial commissioner for a long time, greatly to his own inconvenience and to the prejudice of his country’s interests, he is gratified to learn that he may expect the honor of an interview with the imperial commissioner at an early day, then to consider and adjust the relations of the two governments.

“The undersigned offers to his excellency the assurance of his high consideration and respect.
C. CUSHING.”

“United States Legation, Macao, June 3, 1844.

“Sir: I regret exceedingly, at the commencement of a correspondence which I trust will be advantageous to our respective countries as well as mutually agreeable, to have to return the communications transmitted to me by your excellency; more especially, as the tenor of those letters is in all respects satisfactory and conformable to the high estimation which I had been led to form of your excellency’s character. But I feel compelled to this step by a paramount sense of duty to my government.

“My objections to retaining those communications have been fully explained to the deputed officer, by whom the latter was delivered; and on his assurance that the peculiarities in the address employed were probably the result of clerical inadvertence, and that your excellency had no purpose of disrespect to the United States, and that he would receive back the letters for correction in these particulars, I concluded to read the communication and reply to your excellency.

“I have the honor, then, to return these letters, in the belief that your ex-

cellency will see the evident propriety of adhering to the forms of national equality, the observance of which is indispensable to the maintenance of peace and harmony between the two governments, whose common interests recommend that each should treat the other with the deference due to great and powerful independent States.

“I am, with great respect, your obedient servant,

“C. CUSHING.”

“To his excellency Tsiyeng, &c.

“Tsiyeng, of the imperial house, governor-general of the two provinces of Kwángtung and Kwángsi, member of the Board War of the first class, vice-guardian of the heir apparent, minister of state, and commissioner extraordinary of the Tá Tsing empire, makes this communication in reply :

“Whereas the district magistrate, Wú, a deputed officer, has now returned to the provincial city, bringing the honorable envoy’s two communications, which I have read and fully understood : I, the minister, well know the honorable envoy has waited a long time, under the urgent necessity of a mutual meeting. I have now determined on the 25th instant (10th June) to commence my journey from Canton, “via” the Bogue. In consequence of the English envoy’s (sir H. Pottinger) withdrawing from the control of affairs [in China,] and returning to his cuntry, he desires a personal interview, after which, he instantly embarks for his nation ; and I (the minister) cannot conveniently long defer an interview preventing him (Sir H.) from commencing his voyage.

“Moreover, the Bogue is on a convenient route to Macao, and will not cause any detention of the minister ; and immediately taking my departure from the Bogue, I shall proceed to Macao, with the honorable envoy to meet face to face, and accordingly, as shall be proper, to remain and reside there several days, that it may be convenient with your excellency to deliberate upon the friendly relations of peace, which may be delightful. In a few days we shall take each other by the hand, and converse and rejoice together with indescribable delight.

“As to the former communications, issued en route, there were mistakes in writing your excellency’s titles and your name. Truly, this was because, in consequence of no communications having been received from the honorable envoy, we were without data according to which to write them.

“Whereas the deputed officer, the district magistrate, Wú, has taken the original dispatches and returned them, and whereas the honorable plenipotentiary has addressed me on the previous communications, I (the minister) immediately directed my clerk to correct and rewrite them, and now return them prepared for the archives, fortunately, without any accompanying dissatisfaction.

“As is becoming, I first make this communication, and embrace the opportunity to present my compliments and wishes for your complete and perfect happiness,

“The foregoing communication is to his excellency C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

“Táukwáng, 4th month, 24th day—(June 9, 1844.)

“Faithful translation: PETER PARKER,
“*Joint Chinese Secretary to the Legation.*”

On the 17th Kíying reached his temporary residence near Macao; on the 18th with his suite he waited on Mr. Cushing; who on the 19th returned the visit; and on the 21st proceeded to business, as indicated in the following dispatch.

United States Legation, June 21, 1844.

“Sir: At the interview which I had the honor to hold with your excellency on the 19th instant, it was agreed that Messrs. Hwang, Chow, and Pwan, in behalf of your excellency, and Messrs. Webster, Bridgman, and Parker, in my behalf, should meet together at a subsequent hour on the same day, and arrange the time and mode of proceeding to the business with which we are charged by our respective governments.

“These gentlemen met accordingly; when Messrs. Hwang, Chow, and Pwan, stated that your excellency was ready to enter at once upon the consideration of a treaty between our respective countries, and desired me to present a *projet* of such a treaty as would be satisfactory to the United States

“I cannot refuse to meet your excellency’s proffer in the spirit of promptitude and frankness in which it was made, though, in assuming this responsibility, without any previous discussion of preliminaries, I place myself at some disadvantage.

“I have the honor, therefore, to submit to your excellency the minutes of a proposed treaty, which covers all questions, except two or three, of a special nature, and of great importance, which I desire to present to your excellency separately at an early day.

“It is proper for me to state, briefly, the principles on which this *projet* of treaty has been prepared:

“1. The United States is to treat with China on the basis of cordial friendship and firm peace.

“2. We do not desire any portion of the territory of China, nor any terms or conditions whatever which shall be otherwise than just and honorable to China as well as the United States.

“3. My government would be happy to treat with China on the further basis of perfect reciprocity in all commercial relations. All the ports of the United States are open to foreign commerce, and we do not impose any duties on exports. But I am well aware of the emperor’s wish to limit the commerce of foreign nations to five ports of the empire, and to retain the general system of duties, in the establishment of which your excellency was a principal agent. In the spirit of amity towards China, the United States acquiesces in the view of this subject which it has pleased the emperor to adopt. And, accordingly, I have drawn up the minutes of a treaty

adapted to this exceptional state of facts, only proposing such articles as may procure to the citizens of the United States a free and secure commerce in the ports open to the nations of the west.

"4. It will occur to your excellency to remark, that some of the articles are different from those contained in the commercial treaties recently concluded with England. A single fact constitutes the cause of this difference. Those two treaties are based on the fact of the possession of Hongkong by Great Britain, and the commercial provisions have relation to this primary idea. The United States does not seek any such possession in China, and is therefore constrained to propose new articles of commercial regulation for the security of citizens of the United States residing or prosecuting trade in China.

"5. I have to make the further remark, that, in drawing up these minutes, I have not looked to the side of the United States alone. I felt that it would not be honorable, in dealing with your excellency, to take a partial view of the subject. I have inserted a multitude of provisions in the interest and for the benefit of China. In a word, have sought to present the draught of a treaty which, as already intimated, shall be, in all parts, alike just and honorable to China and to the United States.

"I am sure your excellency's candor will do justice to the motives which have actuated me in this matter; and I can give the assurance that I will consider in the same candor any modifications which your excellency may propose.

"I will communicate the tariff for annexation to-morrow; and I remain, meanwhile, with the highest respect and consideration, your excellency's obedient servant,

C. CUSHING."

On the following day, Kíying thus replied.

"Tsiyeng, of the imperial house, governor of Kwángtung and Kwángsi director of the Board of War of the first class, vice guardian of the heir apparent, minister, and commissioner extraordinary of the Tá Tsing empire, makes this communication:

"Yesterday I received your excellency's communications, together with a draught of the articles [of treaty]. I have read and examined each article, and again depute their excellencies Hwang, Pwan, and Chow, to proceed, with your honorable three deputed officers, Webster, Bridgman, and Parker, to deliberate upon, consider and settle them. * * * * *

"But the honorable envoy, on arriving at Yuh, immediately requested to enter Peking, to be presented to the emperor; and already, on a former occasion, Ching, the acting governor-general of the two Kwáng provinces, reported it to the emperor, and respectfully received the imperial will, requiring the honorable envoy to await at Canton the arrival of me, the minister, previously, unitedly to deliberate upon and dispose of the business. Your excellency has accordingly waited at Yuh. And whereas your excellency made a communication to Ching, in which it was stated that you would consult with me, the minister, respecting entering Peking by the outer sea or the inland rivers:

now, we two men having met face to face, we are both of the same heart. Moreover, the articles of a treaty have already been projected, and in a little time we can settle them, and deliberate upon the exchange of treaties. These are the facts relating to the honorable envoy's going to Peking. It is correct, then, according to the received will of the august emperor, to say, that it is needless to proceed [to court.] But I, the minister, must take this business, and first write out a dispatch, and again memorialize the emperor; and I request a speedy reply in order to dispose of the business. Considering the honorable plenipotentiary is disposed to respect the august emperor, and has known that the minister, in his treatment of men, always in good faith has transacted business, there is no cause for possible distrust.

"As is right, I have made this communication, and take the opportunity to present my compliments.

"The foregoing communication is to his excellency C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"Táukwáng, 24th year, 5th moon, 7th day—(June 22, 1844.)

"Faithful translation:

PETER PARKER,

"Joint Chinese Secretary."

On the same day, Mr. Cushing wrote again, thus:

United States Legation, June 22, 1844.

"Sir: In accordance with the intimation which I made to your excellency yesterday, I now address you on the subject of the tariff to be annexed to the proposed treaty between the United States and China.

"I feel bound in candor to say to your excellency, that I think the tariff as recently regulated in negotiation with England, is, in most of its provisions, moderate and reasonable; and to the tariff in general, therefore, I make no objection.

"But there are some few articles of imports which come to China chiefly from the United States, and on which the duty is disproportionately high. Among these are *ginseng* and *lead*. Concerning these, I should be glad, at a future conference, to exchange views with your excellency.

"I am informed, also, that it is the wish of your government to have *speller* considered as saleable only to the officers of the treasury. If so, I cannot object, provided the fact be distinctly expressed. For want of such previous understanding on the subject, one of my countrymen has already sustained loss and injury, as at a proper time I will have the honor of explaining to your excellency.

"I therefore submit the printed tariff (leaving *ginseng* and *lead* in blank) as a part of the *projet* of treaty.

"I have the honor to be, with the highest consideration, your excellency's obedient servant,

C. CUSHING.

"To his excellency Tsiyeng &c."

To this note, Kíying returned the following answer:

"Tsiyeng, &c., make this communication in reply.

"I have received your excellency's communication, calling attention to

the disproportionate duty on ginseng and lead, requiring further consideration, and also the tariff accompanying it. It has been proposed by our deputations, in their daily consultations, to equalize the duty on ginseng by considering two-tenths of each picul superior quality, and eight-tenths as inferior; and on lead, to reduce one mace two candareens on each picul, making it 2: 8, which is fair and equitable. While waiting to revise the tariff, by changing the two above-named articles, and by clearly specifying that spelter is to be sold only to merchants named by the government, and by defining the prohibited articles of export and import—all of which, after examination, will duly be communicated in another dispatch—it is right to forward this in reply.

“May it, &c. To Cushing, &c. July 3, 1844.

“True translation: E. C. BRIDGMAN, &c.

The same day, July 3^d, the particulars of the treaty having been all agreed upon, and several copies prepared both in Chinese and English, the two plenipotentiaries met at Wánghíá, and there affixed their names and seals to the same. Mr. Cushing, writing to his government, thus describes the progress and conclusion of the negotiations, consummated by the signing of that treaty.

Macao, July 8, 1844.

“Sir: By way of preface to copies of the correspondence connected with the treaty of Wánghíá, I proceed to lay before you a brief account of the mode in which the negotiations between the imperial commissioner and myself were conducted.

“On the 16th instant, Tsiyeng arrived at the Chinese village outside the barrier of Macao, called by the Portuguese Casa Branca; and on the 17th he passed the barrier, and took lodgings for himself and suite at a Chinese temple dedicated to the Lady of Mercy, situated in a village within the barrier, but without the walls, of Macao. This village is designated by two Chinese words, which are pronounced Mong Ha in the provincial dialect of Canton, Wánghíá or Ya in the dialect of Nanking, and Wang Heah or Hiya at the Court.

“The temple had been fitted up with some degree of taste for the reception of the imperial commissioner, and the numerous soldiers, followers, and servants, with which, according to the usage of men of his rank in China, he was attended.

“Accompanying the commissioner, as his advisers and assistants, were three Chinese officers of distinction,—namely, Hwang, the treasurer of the province; Chow, a member of the Han-lin college; and Pwan, circuit judge of the province. Two of these persons, Hwang and Pwan, by means of their long residence at Canton, and their general intelligence, and one of them, Pwan, by reason of his parentage, he being the son of an opulent hong merchant, are understood to possess very liberal views in regard to the foreign relations of China.

“On the 18th, in conformity with previous notice, the imperial commissioner, together with Hwang, Chow, and Pwan, and their respective suites,

came to the residence of the legation, to make a visit of ceremony, and to be introduced to the legation and to the officers of the American squadron.

“The commissioner was received and entertained by me with suitable regard to the dignity of my government; but the interview was, at his request, a purely friendly one—no business being transacted, the time being passed in conversation, in expressions of mutual esteem, and in exchange of assurances of the reciprocal good will of the United States and China. On the ensuing day, the 19th, I proceeded, accompanied by the gentlemen of the legation, and by commodore Parker and several officers of the squadron, to Wanghia, to return his visit. We were received and entertained in the most friendly and hospitable manner; but no business was transacted, further than to agree that Messrs. Webster, Bridgman, and Parker, on my part, and Messrs. Hwang, Chow, and Pwan, on the part of the imperial commissioner, should meet again during the evening of the same day, and arrange the course of negotiation.

“At each of these interviews, every thing was conducted on a footing of perfect equality, and of course no questions of etiquet arose.

“At the interview of the evening, Messrs. Hwang, Chow, and Pwan, made known the readiness of the imperial commissioner to proceed at once to the discussion of the articles of a treaty between China and the United States.

“Accordingly, on the 21st, I communicated to Tsiyeng the *projet* of a treaty; and, by agreement between us, Messrs. Webster, Bridgman, and Parker, on the one side, and Messrs. Hwang, Chow, and Pwan, on the other, met together for a number of days in succession, partly at my house in Macao, and partly at Wanghia, and discussed and modified this *projet*, in behalf of myself and Tsiyeng, respectively, until it assumed the form of the treaty as concluded and signed on the 3d instant at Wanghia.

“Meanwhile, on the 24th, Tsiyeng and myself had an interview of business at the residence of the legation; in which interview the principle of the treaty and sundry incidental questions were briefly discussed.

“All the points discussed on this occasion will appear in the written correspondence which ensued—it being understood that, for the purpose of putting on record our respective views, the interview should be deemed an informal one, and that we should proceed to rediscuss the several matters in question in written communications.

“Of the different subjects touched upon at this time, there is occasion for me to refer, in this place, to two only, in anticipation of what appears in the copies of correspondence.

“One is the question of my proceeding to Peking. In this interview, Tsiyeng avowed distinctly that he was not authorized either to obstruct or facilitate my proceeding to court; but that, if I persisted in the purpose of going there at this time, he had no power to continue the negotiation of the treaty.

“In a dispatch appropriated to this matter, I shall have occasion to show the bearing and effect of this declaration of the imperial commissioner.

“ At the same interview, it was agreed by us that Hwang, in behalf of the Chinese, and Dr. Parker, in behalf of the Americans, should constitute a commission, to arrange and agree upon suitable provisions for the security of the foreign factories at Canton.

“ On this subject, also, I shall have occasion to address a separate communication to the department.

“ After the conclusion of the business interview of the day, Tsiyeng dined at the house of the legation, in company with the American ladies residing in Macao.

“ You will observe that the correspondence between Tsiyeng and myself, pending the negotiations, is of two descriptions,—many of the questions being discussed in semi-official communications, which were distinguished from the others, not only by the size and form of the letters, but by the absence of the style of official correspondence, and also by being uniformly addressed in Manchu.

“ At length, on the 3d of July, the articles of the treaty being all fixed, and the several copies, four in English and four in Chinese, completed and ready for signature, I repaired, by agreement, to Wanghia, where four originals of the treaty were signed and sealed in the presence of commodore Parker and several gentlemen of the legation, and of the Chinese accompanying or in attendance upon Tsiyeng.

“ After the execution of the treaty, we partook of an entertainment, and exchanged congratulations on the speedy and happy issue of the negotiation; and the next day the commissioner left Wanghia for Canton.

“ It now remains to complete the details of the tariff to be annexed to this treaty; after which, it will be ready for transmission to the department.

“ I am, very respectfully, your obedient servant, C. CUSHING.

“ Hon. John Nelson, &c.”

We have a few remarks to make on the preceding, and shall then close this article with a letter of instructions to Mr. Cushing, as we find it printed in the newspaper of the day.

We see no good reason for deviating, as Mr. Cushing has done, from the usual orthography of Kiyng's name. *Tsiyeng* may possibly represent the Manchu orthography better than the usual form, but it does not conform so nearly to the Chinese. We may here remark that we do not like the term, *Hoh chung kwoh*, which his excellency adopted for the United States, nor that he has used for the president. To both there are, in our opinion, strong objections; but we need not, at least for the present, enter on their discussion.

In speaking of Kiyng's suite, he describes one of them as circuit judge of *the* province; not of “the province” of Canton, as the language intimates, nor indeed of any province: the title held by the person in question was merely nominal; and we presume he

never held or performed the office of magistrate. The selection of this man, Pwán Sz'shing, was judicious, and no other one probably could have filled the place with equal honor and advantage.

The letter of the president to the emperor, the question of Mr. Cushing's going to Peking, security of the foreign factories, &c., may perchance form the topics of remark on a future occasion. The letter of instructions, delivered to Mr. Cushing, on the eve of his departure for China, will close this article. It is dated,—

“ Washington, May 8th, 1843.

“ Sir,—You have been appointed by the President, commissioner to China, and envoy extraordinary and minister plenipotentiary of the United States to the court of that empire. The ordinary general or circular letter of instructions will be placed in your hands, and another letter, stating the composition or organization of the mission, your own allowances, the allowance of the secretary, and other matters connected with the expenditure about to be incurred under the authority of Congress.

“ It now remains for this department to say something of the political objects of the mission, and the manner in which it is hoped those objects may be accomplished. It is less necessary than it might otherwise be to enter into a detailed statement of the considerations which have led to the institution of the mission, not only as you will be furnished with a copy of the president's communication to Congress, recommending provision to be made for the measure, but also as your connexion with Congress has necessarily brought those considerations to your notice and contemplation.

“ Occurrences happening in China within the last two years have resulted in events which are like to be of much importance; as well to the United States as to the rest of the civilized world. Of their still more important consequences to China itself, it is not necessary here to speak. The hostilities which have been carried on between that empire and England have resulted, among other consequences, in opening four important ports to English commerce, viz: Amoy, Ningpo, Shanghai, and Fuchow.

“ These ports belong to some of the richest, most productive, and most populous provinces of the empire, and are likely to become very important marts of commerce. A leading object of the mission in which you are now to be engaged is, to secure the entry of American ships and cargoes into these ports on terms as favorable as those which are enjoyed by English merchants. It is not necessary to dwell here on the great well known amount of imports of China into

the United States. These imports, especially in the great article of tea, are not likely to be diminished. Heretofore they have been paid for in the precious metals, or, more recently, by bills drawn on London. At one time, indeed, American paper of certain descriptions, was found to be an available remittance. Latterly, a considerable trade has sprung up in the export of certain American manufactures to China. To augment these exports, by obtaining the most favorable commercial facilities and cultivating to the greatest extent practicable, friendly commercial intercourse with China, in all its accessible ports, is matter of moment to the commercial and manufacturing as well as the agricultural and mining interests of the United States. It cannot be foreseen how rapidly or how slowly a people of such peculiar habits as the Chinese, and apparently so tenaciously attached to their habits, may adopt the sentiments, ideas, and customs, of other nations. But if prejudiced, and strongly wedded to their own usages, the Chinese are still understood to be ingenious, acute and inquisitive. Experience, thus far, if it does not strongly animate and encourage efforts to introduce some of the arts and the products of other countries into China, is not nevertheless, of a character such as should entirely repress those efforts. You will be furnished with accounts, as accurate as can be obtained, of the history and present state of the export trade of the United States to China.

“As your mission has in view only friendly and commercial objects—objects, it is supposed, equally useful to both countries—the natural jealousy of the Chinese, and their repulsive feeling towards foreigners, it is hoped, may be in some degree removed or mitigated by prudence and address on your part. Your constant aim must be to produce a full conviction on the minds of the government and the people, that your mission is entirely pacific; that you come with no purposes of hostility or annoyance; that you are a messenger of peace, sent from the greatest power in America to the greatest empire in Asia, to offer respect and good will, and to establish the means of friendly intercourse. It will be expedient, on all occasions, to cultivate the friendly dispositions of the government and people, by manifesting a respect for their institutions and manners, and avoiding, as far as possible, the giving of offense either to their pride or their prejudices. You will use the earliest and all succeeding occasions to signify that the government which sends you has no disposition to encourage, any violation of the commercial regulations of China, by citizens of the United States. You will state in the fullest manner the acknowledgment of this government, that the commercial regulations of the

empire, having become fairly and fully known, ought to be respected by all ships and by all persons visiting its ports; and if citizens of the United States, under these circumstances, are found violating well known laws of trade, their government will not interfere to protect them from the consequences of their own illegal conduct. You will at the same time assert and maintain, on all occasions, the equality and independence of your own country. The Chinese are apt to speak of persons coming into the empire from other nations as tribute bearers to the emperor. This idea has been fostered, perhaps, by the costly parade of embassies of England. All ideas of this kind respecting your mission must, should they arise, be immediately met by a declaration, not made ostentatiously, or in a manner reproachful towards others, that you are no tribute bearer; that your government pays tribute to none; and that, even as to presents, your governments neither makes nor accepts presents. You will signify to all Chinese authorities and others, that it is deemed to be quite below the dignity of the emperor of China and the president of the United States of America to be concerning themselves with such unimportant matters as presents from one to the other; that the intercourse between the heads of two such governments should be made to embrace only great, political questions, the tender of mutual regard and the establishment of useful relations.

“It is of course desirable that you should be able to reach Peking, and the court and person of the emperor, if practicable. You will accordingly at all times signify this as being your purpose and the object of your mission; and perhaps it may be well to advance as near to the capital as shall be found practicable, without waiting to announce your arrival in the country. The purpose of seeing the emperor in person must be persisted in as long as may be becoming and proper. You will inform the officers of the government that you have a letter of friendship from the president of the United States to the emperor, signed by the president's own hand, which you cannot deliver except to the emperor himself, or some high officer of the court in his presence. You will say, also, that you have a commission conferring on you the highest rank among representatives of your government; and that this, also, can only be exhibited to the emperor or his chief officer. You may expect to encounter, of course, if you get to Peking, the old question of the *kotou*. In regard to the mode of managing this matter, much must be left to your discretion, as circumstances may occur. All pains should be taken to avoid the giving of offense, or the wounding of the national pride;

but, at the same time, you will be careful to do nothing which may seem, even to the Chinese themselves, to imply any inferiority on the part of your government, or any thing less than perfect independence of all nations. You will say that the government of the United States is always controlled by a sense of religion and honor; that nations differ in their religious opinions and observances; that you cannot do anything which the religion of your own country or its sentiments of honor forbid; that you have the most profound respect for his majesty the emperor: that you are ready to make to him all manifestations of homage which are consistent with your own sense; and that you are sure his majesty is too just to desire you to violate your own duty; that you should deem yourself quite unworthy to appear before his majesty, as peace bearer from a great and powerful nation, if you should do any thing against religion or against honor, as understood by the government and people of the country you come from. Taking care thus in no way to allow the government or people of China to consider you as tribute bearer from your government, or as acknowledging its inferiority, in any respect, to that of China, or any other nation, you will bear in mind, at the same time, what is due to your own personal dignity and the character which you bear. You will represent to the Chinese authorities, nevertheless, that you are directed to pay to his majesty the emperor the same marks of respect and homage as are paid by your government to his majesty the emperor of Russia, or any other of the great powers of the world.

“A letter, signed by the president as above intimated, and addressed to the emperor, will be placed in your hands. As has been already stated, you will say that this letter can only be delivered to the emperor, or to some one of the great officers of state, in his presence. Nevertheless, if this cannot be done, and the emperor should still manifest a desire to receive the letter, you may consider the propriety of sending it to him, upon an assurance that a friendly answer to it shall be sent, signed by the hand of the emperor himself.

“It will be no part of your duty to enter into controversies which may exist between China and any European state; nor will you, in your communications, fail to abstain altogether from any sentiment or any expression which might give to other governments just cause of offense. It will be quite proper, however, that you should, in a proper manner, always keep before the eyes of the Chinese the high character, importance, and power of the United States. You may speak of the extent of their territory, their great commerce spread over all seas, their powerful navy everywhere giving protection to

that commerce, and the numerous schools and institutions established in them, to teach men knowledge and wisdom. It cannot be wrong for you to make known, where not known, that the United States, once a country subject to England, threw off that subjection years ago, asserted its independence, after a seven years' war, and now meets upon equal terms upon the ocean and upon the land. The remoteness of the United States from China, and still more the fact that they have no colonial possessions in her neighborhood, will naturally lead to the indulgence of a less suspicious and more friendly feeling than may have been entertained towards England, even before the late war between England and China. It cannot be doubted the immense power of England in India must be regarded by the Chinese government with dissatisfaction, if not with some degree of alarm. You will take care to show strongly how free the Chinese government may well be from all jealousy arising from such causes towards the United States. Finally, you will signify, in decided terms and a positive manner, that the government of the United States would find it impossible to remain on terms of friendship and regard with the emperor, if greater privileges or commercial facilities should be allowed to the subjects of any other government than should be granted to citizens of the United States.

"It is hoped and trusted that you will succeed in making a treaty such as has been concluded between England and China; and if one containing fuller and more regular stipulations could be entered into, it would be conducting Chinese intercourse one step further towards the principles which regulate the public relations of the European and American States.

"I am, sir, very respectfully,

"Your obedient servant,

"DANIEL WEBSTER.

"HON. CALEB CUSHING."

ART. III. *Memoir on the History of Buddhism, read before the American Oriental Society, at their Annual Meeting, in Boston, May 28th, 1844.* By EDWARD E. SALISBURY, professor of Arabic and Sanscrit in Yale College.

IN THIS history of Buddhism our attention is first called to the important fact,—established by the sagacity of a few German scholars,

and which, says the author, has become the very basis of the science of philology in the modern acceptation,—that the influence of India may be traced over the whole western world, through its ancient language, the Sanskrit. He proceeds to remark,—and the abridgment of the Memoir here presented, will be as nearly as possible in his own words,—that the wide east, as well as the west, is under obligations, to a greater or less extent, for civilizing impulses, to the peculiar manner of thought and expression in language, which belonged originally to the Sanskrit people of India. The subject of Buddhism affords a striking illustration of the extent of the influence of India. An off-shoot of the Indian mind, Buddhism, like the Banyan tree, germinated and grew with widening shade, till it has become firmly rooted in the minds of four hundred millions of the human race.

It may be taken for granted that Buddhism is of Indian origin, though the time has been when men of great learning could differ on the question, whether its originator was a native of Hindustan, or of Scythia, or an African. But its history, as it may now be gathered from the books of the Buddhists themselves, not only of India, but also of China, Tibet and Mongolia, refers to central India as the first seat of this religious system. Its doctrines have evidently grown out of Brahmanism. Its mythology also is the Hindu, in its principal features.

Among the most important authorities, relative to the rise and progress of Buddhism, is the book called the *Mahāvanso*, a continuation of this called the *Suluvanso*, the *Rádjataranginí*, annals of Cashmere, the *Histoire de la ville de Khotan*, translated by Abel-Rémusat, and, lastly, the *Geschichte der Ost-Mongolen*.

For a theory of Buddhism we will venture to propose the following. At its foundation may be said to lie a quickening of the moral feeling against the pantheism of the Brahmans. Such was the force of long established opinion, identifying the Deity with objects cognizable by the senses, or making Him a mere aggregate of ideal forms, that there was a sort of necessity in opposing pantheism, to deny all attributes to God—to conceive of simple abstract existence as the highest being according to the signification of *Svabháva*, applied in Buddhist language to the supreme being, which is self-immanent substance,—and, on the other hand, to suppose all inferior existence an illusion, unreal, as the Buddhists do, just so far as there was an abstraction of the idea of Deity from those objects of sense, and creations of the mind, which had been imagined to be what they

are, only by the divine presence pervading them. It was most natural that the Brahmins, when aroused to find occasion against them, should charge them with being atheists and nihilists. The ideal of highest perfection would naturally be conformed to the conceived idea of the divine being, a sublimation of existence above all qualities. This is the *nirvána*; and as with them the negation of all predicates is the only criterion of virtue, to be in any particular habit of mind has in it no intrinsic merit or demerit. To arrive at such a state, we must learn the illusive nature of all created things by studious application of mind and moral discipline. The authority of the Vedas is rejected, because no will is recognised as pertaining to the deity. Budhistic scriptures are held to be, not a revelation of divine law, but simply illustrations of a higher intelligence, inferior to the supreme being,—fitted to lead man, through knowledge, to absorption, in the incommunicable substance of all things. The origin of the world is ascribed to a disastrous fatality. Such having occasioned the development of self-immanent substance, the first emanation was Intelligence, or Budha, together with matter, which elements combined, have given origin to all existing species of things. A *budha-state* is the last stage at which man arrives in the progress of perfection, before reaching the goal of *nirvána*. But the idea of Budha, as a teacher of mankind, is founded upon a supposed perpetual and invariable rotation of great kalpas, or series of ages, in each of which, from the beginning at an indefinite point of past time, after an age of corruption, degradation and decay, one of restoration has succeeded, more or less frequently, when that first emanation of intelligence has become embodied among men, in order to promote the disentanglement of human spirits, from the vortex of illusion, by the effulgence of its original light. This round of ages, making a great kalpa, had been already completed, according to the Budhists, eleven times, at the commencement of the present kalpa; and Budha had often been incarnate. Since the present series of ages began its revolution, Budha has appeared, it is said, four times, and last in the person of *Sákya-Muni* or the *Sákya-saint*, who has given the law to the existing age.

Various considerations lead us to believe that Budha was a real personage; but when did the person live, who brought about such an extensive revolution of religious opinion? With regard to this question there are various conflicting opinions, but after a diligent examination of the best authorities we are disposed, and we cannot, we think, be greatly in error, to fix the commencement of

his regal power at B. C. 320. Budha is said to have belonged to the Kshattriya, or *warrior*-caste, being the son of a prince who ruled over a small independent kingdom at Kapilavastu, or the *Yellow dwelling*. Yellow was, perhaps, the distinctive color of the principality, and hence it may have been adopted as the badge of the Buddhists, who are sometimes spoken of as of the yellow religion. Sākya was the family name, a fact which deserves notice, because it undermines the ground of an entire theory—that Budha was one of the Sākas, Sacae, or Indo-Scythians, which rests chiefly on the mere sound of his name, Sākya-Muni. His first years were passed in princely pleasures. He next became a hermit, practising austerities after the manner of his age, but at length gave up that excessive bodily mortification, and is said soon after to have attained to the supreme wisdom, or to have become Budha.

He is said, at first to have been reserved, in the communication of his doctrine to others, a representation probably founded in truth, and in looking for proselytes did not recognize the principle which afterwards became a cardinal point with this sect, that the privilege of religious instruction, should have no restrictions, for he sought out such persons as he judged fit to understand him. His personal labors appear to have extended over the whole of Central India. His cause was espoused by the kings of Magadha, who were probably sovereigns of all India at the time. Invited with his disciples, by a rich householder, to Shrasvati in Kosala, which is Oude, he spent there twenty-three years, in which time he composed the Suttani or aphorisms, one of the three portions into which the Buddhist scripture is divided.

After Budha's death an individual, named Kassapo, took the general supervision of the interests of the Buddhist community, presiding particularly over the clerical fraternity, which had already become numerous in Budha's life-time. But the narrative of the Mahavanso clearly implies that the recognition of superior rank did not depend upon official station; but upon reputed ability and sanctity. There was then no established hierarchy. That was to be the result of a longer growth of the system. But an event of the highest importance to the future progress of Buddhism, occurred the very year of his death. A schismatic tendency was exhibited, which made it necessary that the traditions, to be orally transmitted, should be fixed. A council was called, and the two supplementary parts, Vinayo and Abhidhammo, prescription concerning moral conduct, and appended law, were added to the Buddhist rule of faith and

practice, making up the Tripitakan, or Threefold treasure. The council is supposed to have been inspired. The Tripitakan was not yet committed to writing, but each of its three portions assigned to an individual who was to teach it to others after him.

A second council was held a century later for the suppression of certain practices contrary to the rules of the clerical order. The innovators were degraded. After this, a select number of the clergy met at Visali, to revise the whole of the Abhidharma and Vinayo. This must be what is intended by the Tibetan authorities.

The next important period in the history of Buddhism is the reign of Aoko. Up to the close of the third century, the ecclesiastical establishment consisted chiefly of viharos, or cloisters, built by the royal bounty or by the wealthy, and occupied by persons of the male sex. These were the clergy, or more properly friars. Asoko began to reign B. C. 258, and was a zealous promoter of the faith of Buddha. This period is remarkably illustrated by existing monuments, found in all parts of Central India. In the seventeenth year of this reign, a third council was held to purify the fraternity of the Bikkhus from certain heretical doctrines, introduced by persons jealous of the progress of Buddhism, who had of themselves assumed the yellow robe, and intruded themselves into the viharas, for the purpose of creating a schism.

The great age of Buddhist missions began at this time. As places to which missionaries were sent, may be mentioned, Kasmira, Mahisamandala, the Maharatta country, the Yona country, the Himavanta or Snowy country, and Ceylon. Of the rise and progress of Buddhism in the latter place, also in Cashmere, a more extended account is given. The foundation of the system in Tibet was laid A. D. 307. Here, as in China, the Mongols were its principal patrons. A resemblance follows between the Roman Catholic and the Buddhist systems, in the latter as it is discovered in the worship of the grand Lama, and the history closes with a view of the rise and progress of the Buddhist system in China. This part will be presented entire.

* * * *

“In the thirteenth century, Koblai Khan brought a large part of China under the Mongol sceptre, and his reign was the period of the glory of the religion of Buddha in that country. It had its votaries there, however, previously, during many centuries. The date ordinarily assigned to its introduction, which was first stated by Deguignes on Chinese authority, is A. D. 65. But since it has been shown, that the influence of Buddhism had probably extended to

Khotan, as early at least as the end of the first century before Christ, and that political relations began to arise between Khotan and China not far from that time; we can scarcely hesitate to believe, that the propagandism of the Buddhists had carried their religion into the celestial empire, even before our era; more especially as we find it to have been common, in later times, for Buddhist mendicants of the cloisters of Khotan, to be employed in political negotiation with the Chinese empire. During the first three or four centuries, Buddhist pilgrims were constantly on the way from China to India, and the eastern part of the Sassanidan empire, to obtain instruction in the faith of Buddha, and to collect the books of the religion; and a missionary zeal carried many from afar to China. The first great era of the propagation of Buddhism among the Chinese, early in the fourth century, was owing to the influence of an Indian Buddhist, named Fo-thou-tchhing, or *purity of Buddha*, who by adroitly availing himself of a knowledge of the powers of nature, to effect the semblance of miracles of healing and of raising the dead to life, and by fortunate predictions and shrewd auguries, and the so-called gift of second sight, gained entire command of the popular mind. But the system of Confucius was deeply rooted in the educated minds of the nation, and the opposition to Buddhism on the part of the Confucians made it odious to the Tartar prince, at whose court Fo-thou-tchhing had been received. The conception of virtue as a sort of social propriety, the putting away of the idea of deity as unessential, and the giving up of a future state of existence, all which belong to the doctrine of the great Chinese philosopher, are indeed directly opposed to the spirit of Indian religion, and more especially to the principles of Buddhism. Another philosophy however, which was cherished by a certain class of the thinking Chinese, though not distinguishing the man of letters, as adherence to the Confucian system did, the Tao-doctrine, may have prepared the way for the reception of Buddhism by the more instructed; for it so nearly resembles the Buddhist philosophy in its fundamental idea, Tao, which it defines to be something *nameless, deprived of action, thought, judgment, intelligence*, the occasion but not the cause of created existence; and in the view it gives of the highest perfection, as an absolute quiescence, without action, thought, or desire, that the inquiry suggests itself, whether Lao-tseu, the author of the Tao-doctrine, whose age was the same with that of Buddha, can have had communication with the Indian sectary, or whether the coincidence of their principles is to be ascribed to revulsion from a system

of pantheism known to both, or whether Buddhism was imported into China far more anciently than has been supposed. It is true, that the Tao-sse, perceiving the rapid progress of Fo-thou-tchhing's proselytism, regarded him as a dangerous rival, but jealousy without pride prefers concession, where the points of agreement outnumber those of difference. A school was founded by Fo-thou-tchhing, which handed down the Buddhist doctrines among the Chinese. But within a century, the disciples of Buddha were afflicted with severe disasters from political convulsions, so that their faith almost expired, while they neglected to observe the precepts of their religion; and their sacred texts were dispersed or mutilated. It was in consequence of this state of things, that Chy-fa-hian, at the close of the fourth century, went on his pilgrimage into foreign Buddhist countries, of which the results are so invaluable at the present day; as a monument of that particular age of Buddhism. The information he obtained respecting the local traditions of Buddha's life and death, and the scriptures and established institutions of the Buddhists, had also the effect, at the time, to give a new impulse to the religion of Buddha in China. Fifteen years was this devout pilgrim abroad; in Tartary, India, the country beyond the Indus, Ceylon, and the Indian Archipelago; and after his return a critical digest of Buddhist doctrines and precepts was made by him, with the aid of an Indian Pundit, from the books, traditions, and observations collected on his way. The first general translation into Chinese of the Buddhist scriptures, was made in A. D. 418, under the Tsin dynasty, and was probably a result of Chy-fa-hian's exploring tour. Another translation, which is the one now in use in China, was made A. D. 695, under one of the Thang emperors, by a friar of Khotan,—an age of persecution and laxity having intervened since Chy-fa-hian's return, which made it necessary to establish the scriptural code of the Buddhists anew, from sources existing out of China."

In concluding, the author of the memoir says,

* * * *

"I have thus endeavored to mark some of the most prominent events in the history of Buddhism, and have glanced at nearly every country where it has been propagated. Before concluding this sketch, however, I must notice more distinctly the last great era of Buddhist history,—that of its extirpation in the country of its origin; and in the Indus-land; where it once took such deep root. It has been seen from the Mahāvanso, that in the latter part of the fifth

century, the Brahmans of Central India were actively engaged in combating the Buddhists. Another authority, entirely independent of that, acquaints us, that in the year A. D. 495, the patriarch of the Indian Buddhists transferred his seat to China, and that the succession was continued no longer in India. From the whole narrative of the Chinese pilgrim, Chy-fa-hian, we further learn, that, up to the commencement of the fifth century, there was no open hostility between the Brahmans and Buddhists, even in the city of Benares, which was afterwards to be the head-quarters of Brahmanism. But we have accounts of two other Chinese pilgrims, named Soung-yun and Hiuanthsang, who, the one in A. D. 502, and the other between A. D. 630 and 650, traversed the same countries which were visited by Chy-fa-hian; and these show, that in the course of two centuries, since Chy-fa-hian's tour was ended, and beginning as early as with the sixth century, the Brahmans had been gaining the upper hand in India, and that Buddhism had declined also in the countries to the west of the Indus. To all this may be added, that the decisive overthrow of Buddhism in India is to be attributed to the influence of a philosopher, named Rumârila Khatta, who lived, as is sufficiently well ascertained, in the seventh century. The final rallying of Brahmanism against its formidable antagonist, seems to have been accomplished by this philosopher, through a simplification of the grounds of religious belief. The Mimânsa, a system of philosophy of which he is the principal expositor, assumes the Vêdas for its foundation, and lays itself out to ascertain the meaning of Scripture. Properly speaking, it is no philosophy, but rather a system of exposition; and it allows of no proofs, except by inference from association, comparison of resemblances, presumption from implication, and oral communication. These stricter principles, while they draw the line of demarkation more definitely between the old orthodox creed, and all schemes of religion which had diverged from it, would, of course, place the subtle vagaries of Buddhism in the most unfavorable light. A royal decree is said to have gone forth: "Let those who slay not, be slain, the old man amongst the *Bâuddhas*, and the babe; from the bridge of Kâma, (the strait between the continent and Ceylon,) to the snowy mountains (the Himâlaya.*)" It cannot, then, be far from the truth to say, that, from the middle of the fifth century, Buddhism began to be overpowered in India, and in the Indus country, and that the profession, of this religion was not tolerated in Hindustan after the seventh century. The sect of the *Jains*, who are still found in some parts of India, and whose

existence there may be traced back to the eighth century, are probably a remnant of the Budhists, who, by compromise and concealment, escaped the vengeance of the Brahmans.

"The occasion of the extirpation of Buddhism from the Indus-country is hinted at in the language of Hiuan-thsang, who says of the Panjab, and the eastern borders of Afghanistan: "All these countries are uncivilized, the inhabitants gross, their language barbarous." For of a part of this very same region thus characterized, Chy-fa-hian observes: "the language of Central India is there spoken without any variation. The dress of the people, and their manner of taking food, are also similar to those of Central India. The law of Buddha is extremely honored there:" and this discrepancy of statement between two travelers, who each spent many years in making their observations, and whose credibility is unquestioned, can only be explained by supposing an inroad of barbarians, which had altered the character of the country, since the earlier traveler's visit to it. We know, too, from the history of the Arabs, that the Turks, whose invasions of the eastern borders of the ancient Persian empire had been repeated from the age of Cyrus, were opposed to the arms of the followers of Mohammed in Afghanistan, in the latter half of the seventh century.

"Within the period of the decline of Buddhism in the country about the Indus, as fixed by comparison of the narratives of Chy-fa-hian and the other Chinese Buddhist pilgrims, is the date, which a Chinese historian, who lived about the commencement of the seventh century, has assigned to the introduction of Buddhism into Jopah; and the same authority gives us the highly interesting information, that it was brought there from a country near to the Indus on the western side. "Formerly," says the historian, "the religion of Buddha did not exist in this country (Fou-sang, or Japan). It was in the fourth of the years Ta-ming, of the reign of Hiao-wou-ti of the dynasty of the Soung (A. D. 418,) that five pi-khieou (Bhikkhus,) of the country of Ki-pin, went to Fou-sang, and spread there the law of Buddha: they brought with them the books, the sacred images, the ritual, and established the monastic usages, which caused the manners of the inhabitants to be changed:" Ki-pin, which is mentioned also in the itinerary of Chy-fa-hian, is supposed to be the same with *Κωφηνή* of the classical geographers, or the country watered by the most western branch of the Indus, called *Κωφής*, and has been identified with the neighborhood of the cities of Ghizneh and Kandahar. The history of Japan by Kaempfer, from

native authorities, speaks of the "spreading of the foreign Pagan Budso worship," in the sixth century, in consequence of the arrival there of "idols, idolcarvers and priests from several countries beyond sea:"—which points again to the same period hinted at in the account of the first propagation of the religion of Buddha on this island, and is probably to be connected with the circumstances in which the Buddhists found themselves, at that time, in India and on its western borders.

"It is to be expected that the sources of knowledge on this whole subject, here presented in a meagre outline, will be greatly multiplied within a few years, when it will be safe to go more into the detail, and the principal facts may be better established. Certain writers have entertained notions, in regard to the influence of Buddhism upon the Scandinavian mythology, and upon the civilization of the Indian races in the central part of our own country, which, though as yet too visionary to receive any more than this passing notice, may be found to embody some important historical truth. Our own countrymen in the east, of various professions, enjoy opportunities of collecting materials respecting the doctrines, local traditions, religious usages, and ecclesiastical organization of the Buddhists, which we hope they will not neglect to improve. But enough has been ascertained to excite our astonishment at the power of Buddhism, to propagate itself amid every variety of national culture, spirit, and temperament. I will therefore suggest, very briefly, a few reasons, which have occurred to me, for the rapid spreading of this religion in India, and its wide diffusion abroad.

"1. Buddhism elevated the regal dignity. One of the most ancient traditions of Central India, preserved in the fiction of the avatâra of Vishnu, as Parasurâma, or *Rama of the club*; refer to a primitive strife between the Brahmans, and the Kshatriyâs, or *warrior caste*, which ended in victory to the Brahmans. The position of royalty, under Brahman institutions, has always been one of entire subservience to the acknowledged superiority of the spiritual caste. Theocracy, in a certain sense, has been the form of the state. But with the Buddhists, the king was the proper ruler of the land, inasmuch as they looked to him for countenance against the jealousy of the Brahmans: and the result was a mutual dependence, which tended to strengthen both the royal authority and the course of the new sect;—quite like that confederacy of king and people against an overpowering aristocracy, in early times of European history, when those two powers of the state, with seeming contrariety of interest, for a while more common cause with each other against their com-

mon enemy. This parallel might be carried further; for the spiritual power of the Buddhists, fostered by royal favor, subsequently rose to such a height, that it controlled the sovereign: just as royalty in Europe availed itself against popular rights of that preëminence which it had obtained only by the temporary union of the will of the people with it. Hence we do not find that the principle of deference to civil authority, which contributed to gain for the followers of Buddha that position which they acquired in India, actuated them to the same extent in the measures they adopted to establish themselves in other countries: for, not to speak of the absence of an ancient priestly domination in most of the foreign countries where Buddhism was introduced, against which the civil power might have been invoked for protection,—the Buddhist clerical order itself had become tinged with priestcraft, at the very time when their system was first propagated out of India; and this managing spirit seems constantly to have gathered strength, of itself, and by the concurrence of circumstances, as Buddhist proselytism enlarged its bounds.

“2. Buddhism was most extensively propagated among those, who, so far as there existed any intercourse between themselves and the inhabitants of India, were held in contempt by the Brahmans, as *Mletchtchhas*, or *Barbarians*,—outcasts from all participation in their religious knowledge, and unworthy to enjoy their institutions. The Buddhists appearing as befrienders of these despised foreigners, whom they so zealously sought out in their homes, in order to instruct them, had the great advantage of a striking contrast between their seemingly benevolent labors for others, and the haughty, unsympathizing, spiteful spirit of the Brahmaus. A leading maxim of conduct with the Buddhists, equally pertinent here, to whatever motive it may be referred, is this:

“Whatever happiness is in the world, it has arisen from a wish
for the welfare of others:
Whatever misery is in the world, it has all arisen from a wish
for our own welfare.”

“3. Another reason which may be assigned for the extensive propagation of Buddhism is, that, as its distinctive peculiarities are philosophical and not derived from any particular mythological conceptions, it could take to itself any mythology, which it found established with this, or the other nation, and under that cover insinuate its principles the more effectually.

“4. Buddhism asserted for humanity an essential quality and worth, in opposition to the arbitrary distinctions of caste. There, was, indeed, from the first, a clerical order among the Buddhists; yet such

was its constitution, that it operated rather as an inducement, than as a bar to general effort, to reach the higher attainments of which the soul was supposed to be capable: for emulation was quickened by the admission to its privileges, on equal footing, of all ranks of social life; and the prospect held out to all alike, who should consecrate themselves to its moral and intellectual training, was one well adapted to inspire ambition, whether the state of sanctity pretended to be connected with such consecration was considered, or the powerful influence over others, and the opening of wide fields for its exertion in missionary enterprise, which was actually associated with becoming a Bhikkhu.

“ That separation, too, of human nature from pantheistic absorption in the Deity, which is a fundamental principle of Buddhism, could not fail to be attended with a quickening of the sense of power in the human soul itself, and of a higher destiny belonging to it, than to be the merely mechanical organ of an all-engrossing Deity. It would be in vain to object, that Buddhist doctrine makes all things to be unreal except the great Svabhāva: for no human being could long hesitate, between consistency with an abstruse metaphysical speculation on the one hand, acquiescence in the prompting of instinctive feeling on the other, that there is a self-activity in human nature. Nor should the inanity of the highest perfection to which the soul can attain, according to the Buddhist notion, be supposed to be an objection to this view of the influence of Buddhist philosophy in calling forth the instinctive sense of power: for besides, that real acquisitions of knowledge and moral discipline are made requisite for the attainment of Nirvāna, it really matters not how trifling or inane the object may be, human nature is prone to assert its privilege of spontaneous action, even for a prize which has in itself nothing stimulating. Nor, again, does the emanation-system of the Buddhists take away the faculty of originating action: for it is evident from the calls, which the moral precepts of Buddhism address to mankind to exert and discipline themselves, that human actions are not included, at least, practically, in that system of fatality.

“ But the principle of the inherent capability of man, as such, was not only fitted to lead those, who had been disciplined to a mystical passive surrender of individuality under Brahmanism, to throw off that bondage, but may also be supposed to have exerted no slight influence in quickening the human soul to cast off old habits of barbarism, by giving scope and direction to the consciousness of a capacity of improvement; and the impression which Buddhism has

made upon rude nations is to be explained, partly, by this consideration.

“ A result of the general elevation of society effected by Buddhism, is seen in its creation of history. In India, while Brahmanism held undisputed sway, there were indeed traditions of the past handed down by the epic bards; but so blended with mythology were these traditions, that their historical meaning was obscured, or obliterated. The only memorialists were of that caste, which could not justly preserve the remembrance of most of the great events determining the destiny of the nation, without giving undue prominence to matters which concerned classes of society, depreciated by themselves as inferior and not worthy of account, and especially their chief rivals, the warrior and regal caste, whose glory they would be most reluctant to celebrate. But to the Buddhists the affairs of kings were of the highest moment, and as they deeply sympathized in the growth of their power, even they presumed to sway it to their own advantage, they would be disposed to treasure with the greatest care the remembrance of the events by which it was obtained: and the concern they professed for the general welfare of the people, would lead them to take note also of events of mere general interest. Hence we find, that the proper history of India opens with the promulgation of Buddhism, and that every Buddhist nation has annals, which have a claim to the name of history, far superior to that of the epic or puranic traditions of Brahmanism.”

On the foregoing abstract, and on the memoir, we have at present no comments to make. It has been our endeavor to present the subject to our readers just as professor Salisbury has given it to us. Though living in close contact with those who profess to follow and revere the doctrines of Budha, we have to confess that as yet we are unable to gain from them any distinct system of faith and practice. So far as we can ascertain, they, as a body, know not what they do believe, and care but little whether or not their conduct conforms to their creed. For aught they know, they believe what is written in their sacred books, and as far as they find it convenient and agreeable they make their practice conform to that of their neighbors and their ancestors. Such, in few words, is the practical religion of the Buddhists of Canton.

ART. IV. A discourse warning and advising the simple people to appreciate life. By Hwáng the governor and acting literary chancellor of the province of Kwángtung (or Canton).

THE creatures of the universe are all diversified. Of those possessing knowledge and perception, there are none that do not appreciate life. Appreciating life they do not willingly destroy it. The bird, on seeing the net, is affrighted. The wild beast, on hearing the sound of the gun, runs away. The fish, rushing against the net, dives downward. The insect, coming in contact with heat, recoils. Man—the only spiritual being among all creatures,—if he does not appreciate life, how then is he comparable to the insect, the fish, the bird, the brute!

Good and evil, misery and happiness are terms in universal use among mankind. There never was one who did not pursue after the good and retire from the evil. There is no greater good than life, and no evil more dreadful than death. Therefore, when one is born, congratulations are offered, and condolences at death. Now an unwillingness to pursue after the good and to retire from the evil, is to pursue the evil. There never was one who did not seek to get happiness and to avoid misery. Of happiness nothing is before life, and of misery nothing more lamentable than death. Hence we pray that

巡撫部院兼署學政黃

勸戒愚民
重生論

天下之物萬有不齊凡有知覺靡不自重其生自重其生則不肯戕其生鳥見羅則驚獸聞銃則奔魚觸網則伏蟲遇熱則縮人為萬物之靈而不自重其生何蟲魚鳥獸之不若耶人有恒言曰吉凶禍福未有不趨吉而避凶者吉莫大於生凶莫甚於死故遇生則慶遇死則弔今不知趨吉而避凶是趨凶也未有不求福而免禍者而福莫先於生禍莫慘於死故愛

long life may be enjoyed by those we love, and imprecate early death on those we hate. Now an unwillingness to seek life and to avoid death, is to seek misery.

The people of the province of Canton are, in their manners, rude and violent. They easily become bandits, and it is difficult to compute the number of those who are annually involved in the heavy penalties of the law. And this calamity consists in their unwillingness duely to appreciate life. For this reason, in utter disregard of the laws, they commit violent robberies and kidnap in order to obtain ransom-money, thus appreciating gain and lightly esteeming life. With deadly weapons they fight and commit cruel murders, willingly forfeiting their life, thus lightly esteeming it and yielding to their violent temper.

But the proceeds of the robberies and kidnapping are no sooner in hand than they are exhausted. In the twinkling of an eye the offenders are brought to justice. Capital punishment soon follows. By a single pass of the steel blade, the body and head are laid asunder in disorder. At that time you will seek and not only be unable to obtain the situation of those people who carry burdens on their shoulders and on their backs, but you will not even be able to carry a dish and a staff and walk and beg in the streets. Still there was a feasible scheme for gain.

The cruelties of murder and quarreling will seek out a recompense. Perhaps the inimical family may seek to make and carry off reprisals, and there

其人者祝以長生惡其人者咒以速
 死今不知求生而免死是求禍也粵
 東民俗愚悍動輒爲匪罹重刑典者
 歲難數計而其患在於不知生之足
 重故強劫擄贖罔恤犯法則重利而
 輕生械鬪兇殺甘心抵命則尙氣而
 輕生卒之劫擄之賍到手立盡隣經
 破案動干大辟鋼刀一過身首橫分
 此時不惟求爲肩挑負販之民而不
 可得卽一瓢一杖行乞街頭亦不可
 得矣尙有利之可圖鬪殺之慘報復
 相尋或仇家捉回橫遭屠割或官役

will be disastrous butchery and slaughter. Or the police may seize and carry away the offender to suffer condign punishment. At that time you will seek and not only be unable to obtain the situation of those people who go out and come in quietly pursuing their labors and enjoying their rest; but, should you even desire it, you will not be able to carry meekly your heart and your head or allow the spittle to dry itself on your face. Where is the use of yielding to such a temper!

Such are the consequences of being unable to endure and suppress covetous and angry feelings. Again and again reason is overstepped, the laws violated, families broken, and persons destroyed. After such spoliation, demolition, and rending asunder, repentance is unavailing. Alas, how deplorable! Oh, that you would long and deeply consider alike, the difficulties that surround the life of man and the circumstances which give it such high importance!

Try to observe the heavens, the earth, and all things. Man is preëminently excellent. Among myriads of moving creatures, he alone has a human form.

Now it is heaven and earth that have conferred on you augmented favor. The members of your body are so fully endowed with vigor and strength, and within your seven senses are comprised so much knowledge and discernment, that there is no upright and laudable business or vocation which you may not pursue at pleasure. Who or what will oppose and impede you? If then you, abandoning whatever is upright and following after whatever is depraved, perversely persist in doing these things that are transgressions of the law, you

擊去立正典刑此時不惟求爲出作
 入息之民而不可得卽欲下心低首
 唾面自乾亦不可得矣又何氣之足
 尙此其故不過一念貪嗔不能忍耐
 做出種種越理犯法破家亡身之事
 潰敗決裂後悔無及良可悼歎汝等
 胡不卽人生之難與其所以足重之
 故而一深長思之哉試看天地萬物
 惟人爲貴汝於蠢蠢萬物中得一人
 身便是天地加厚汝汝四體中具有
 多少精力七竅中包藏多少智慧一
 切正經事業任汝做去誰爲阻攔乃

yourself take your own precious head, and surrender it over to destruction. This is not the Creator's want of love to you; on the contrary, it is your own want of self-respect. And how then can you answer for it before the divinities of heaven and earth?

Now it is your father and mother, who, through the period of your nativity and early childhood, tenderly nourished and fed you, unconscious of great expenditures of thought and strength, hoping that, when grown up to manhood, you would be able to do some little business—giving support to those above you and affording protection to those who were your dependents, and thus receive and transmit (or perpetuate) your patrimony. They never thought that you yourself, ere you were grown up and advanced to maturity, would take the body, bequeathed to you by your father and mother, and at your own pleasure pollute and destroy it,—committing violent robberies, acting the part of a miserable vagabond, and perpetrating acts of petty thefts. And finally, you experience the penalties of the law in your own person: you take your own body, so excellently and eminently framed, and in a single morning you change it and make it a headless ghost! The body destroyed, the family annihilated, and all hope of posterity entirely cut off,—how then can you answer for it before your father and mother, grand-parents and ancestors?

Try to close your eyes and look inwardly at your heart: and will not the perspiration drop from your whole body?

Moreover, if unwilling duly to appreciate yourselves, then you must not only be devoid of conscience, but must also be without natural understanding.

竟棄正向邪偏做此犯法之事將好
 好一夥頭顱輕輕斷送是造物非不
 愛汝汝轉不知自愛何以對天地神
 佛便是汝之父母十月懷胎三年乳
 哺所以撫養汝者不知費盡許多心
 力望汝成人便可做些生理仰事俯
 畜接續香火不料汝自不長進將父
 母遺體任意污蠱做强盜做爛崽做
 鳥鎗手卒致以身試法竟把魁然七
 尺之軀一旦化作無頭之鬼身亡家
 滅後嗣斬絕何以對父母祖宗汝試
 閉目觀心能不通身汗下且汝等不

the grassy turf, and blood stains the fields. How does this differ from changing the bright heavens of a clear day into one of cold winds and bitter rain?

At length, when the case has been laid open before the magistracy, the deepest recess in the earth cannot hide you. When the soldiers surround and seize you, your fowls and dogs will be affrighted and fly away. When as perpetrators of crime you are caught, your wives and children will flee and be scattered abroad. Bound with iron hand-cuffs, you will shrug and contract like the crow. Imprisoned in wooden cages, you will lie bent and curled up like dogs. Your bodies will be so loaded with clinking chains, that it would be difficult to fly even if you had wings. The beating of your bodies will be so painful, that even with iron mouths self-vindication would be impossible. While examined and re-examined before the bar of justice, the blood accumulates and coagulates. Cries and howlings are loud and incessant. And the wounded spirits of the incarcerated victims are in suspense between life and death. When the faithful evidences have been adduced and the decisions made, it will be impossible, even had you two heads, to escape with impunity. Amid these hundreds of fears and pains, and tens thousands of griefs and sorrows, the fiercest cutting of the sword can never pay back the delights of such wickedness!

Try now to take up a case and contemplate it from the time when it commenced till its consummation, by capital punishment. Think, "Had I, but

染郊原何異化日光天變作淒風苦
 雨迨夫事發破案九地難滅兵隸圍
 捕則雞犬驚飛正犯就擒則妻孥奔
 散繫之以鐵鎖瑟縮如鴉囚之以木
 籠陞伏似狗銀鐺被體插翅難騰籠
 楚加身鐵喙莫辨三敲六問堂前之
 積血模糊百哭千號獄底之殘魂斷
 續及至證確獄成難免駢首受戮其
 間百般恐怖萬種苦愁實非猛割一
 刀所能償此惡趣汝等試從犯案以
 前追想無事之時若能忍耐須臾何

for a moment, exercised patience and forbearance, how could the deeds have been done that yield this recompense? What is obtained, and what lost? What has been followed and what avoided?" If you had done thus, even though as stupid as a wooden block or a stone statue, you would have assented to the punishment and wept over your folly.

There is a class of persons who lightly appreciate life, and vainly boast great things. "From of old," say they, "heroes and men of lofty minds have not all died in a good old age and under their own windows." Hence they suppose their own bodies and lives may be sacrificed. But surely they do not consider that those just and faithful statesmen laid down their lives in the faithful discharge of duty, and that one such death is heavier than the lofty mountain, and will be celebrated for thousands of years. If there be such a spirit as this, then though dead they yet live. With such, how can a class of dogs and rats compare themselves!

There is another class of depraved talkers, who say, "After death men enter on a series of changes. To-day they are capitally executed. To-morrow they enter the womb. Such temporary death is not worthy to be feared." Truly these talkers do not consider the various departments of the revolving changes, and the difficulty of coming back again in the shape of a human body. Even in this life it is hard for you to escape the laws. In hades the punishments are much more dreadful. It is to be feared that capital offenders whose

至造此孽報孰得孰失何去何從卽
使木石頑夫應亦點頭垂淚有一種
輕生之輩妄作大言謂自古英雄豪
傑不盡老死牖下因而以身命爲可
捐殊不知忠臣義士殺身成仁一死
重於泰山凜凜千載猶有生氣此卽
雖死如生正是自重其生豈狗鼠之
輩所能藉口又有一般邪說謂死後
卽入輪迴今日正法明日投胎暫死
不足爲懼殊不知轉輪六道難得人
身況汝等陽律難逃冥誅尤重恐梟

heads are (here) exposed, will not (there) be able to escape the miseries of the bladed mountains and the swordy trees. At the worst they must sink forever in the dark abyss, and a return (in human form) will be inevitable. After passing straight on through every species of trouble and danger, then from a human being you will become some kind of brute, passing perhaps into the bowels of a dog, or perhaps into the belly of a swine. And, then again, you will be unable to avoid being flayed by the butcher. Now, according to the doctrines of Budha, there are retributions even more dreadful and more sure than these.

It seems impossible that you should not now awake and turn around your head, and seek and acquire your former character and reputation. And you will not, I trust, lightly regard my words.

If you know how to appreciate life, then you ought to maintain its relative duties—paternal affection, filial obedience, brotherly love and respect. Maintaining these, you act the man; neglecting them, you become a brute. Such are the relative duties of life.

Moreover, it is your bounden duty to devise some means of support, as a husbandman, a mechanic, a merchant or peddler, and be able to live by your own labor. The livelihood of the people consists in their diligence. If diligent, they will never be in want. Thus this (diligence) may be considered the means of livelihood.

The relative duties being maintained, the means of livelihood will by degrees be regained, and the felicities of life be enjoyed. The aged will have

首以首難免刀山劍樹之慘甚或永
 墮泥犁無從超度直至歷遍諸苦厄
 後或投犬腹或托猪胞變人爲畜類
 仍不免再遭屠剝以佛法推之其果
 報更有斷然不爽者尤不可不猛省
 回頭自認本來面目尙其勿忽吾言
 哉汝等若知生之爲重則當存生理
 父慈子孝兄友弟恭得之則人失之
 則獸此謂生理又當謀生計農工商
 賈自食其力民生在勤勤則不匱此
 謂生計生理克存生計漸復則有生

the requisite maintenance; and the young possess what is needful for their education. Harmony and mutual support will exist among neighbors; and the domestic relations will be maintained in perfection. These are the things which constitute the felicities of life.

Only thus appreciate life, and you will live unmolested in delightful repose; and by your orderly conduct, prove yourselves the good people of a plentiful age. Compared with those worthless bands of robbers and kidnappers who have lost both property and life, and with those quarrelsome and murderous vagabonds who have destroyed both body and reputation, oh how unmeasurably remote is your condition.

If now you wish to seek after the good and to retire from the evil, and wish to secure happiness and avoid misery, then appreciate life, as your first and most important duty.

Prepared and published at the residence of the acting chancellor, on the —day of the sixth month of the twenty-fifth year in the reign of Taukwang.

道光二十五年六月

日節署刊識

盛世良民，諸匪徒劫擄之財命兩失，械鬪兇棍之身名俱喪者，相去何可以道里計。汝等將欲趨吉避凶，求福免禍，當以重生爲第一要義矣。

趣老有所養，幼有所長，洽比其鄰，婚姻孔云。此謂生趣。汝等以此自重，其生優游無事，晏然爲。

ART. V. *An introductory address delivered by Alfred Tucker, esq., surgeon of the Minden's hospital, at the first meeting of the China Medical and Chirurgical Society, on the advantages to be gained by a medical association, and a cursory review of diseases incidental to Europeans in China.*

WHEN I see assembled here such a large proportion of the medical men of Victoria, I feel considerable diffidence in rising to offer an introductory address; but as you have been pleased to elect me to the honorable position of President of the China Medical and Chirurgical Society, I feel I should ill repay your confidence by shrinking from the duty expected from me. The formation of this Society was only agitated three weeks since; the first meeting enlisted in the philanthropic cause for which this Society is formed, all the civil practitioners of Victoria, many at the out-ports, the Medical Missionaries, and several of our Naval and Military Brethren, and subsequently by your decision of this evening some who hold a relationship to medicine by early education. These from their position in this colony and other parts of China united to their professional and literary attainments cannot fail to inspire confidence in the rectitude of those principles which have brought this Society into existence; our only object being by frequent communication to impart the experience, and the success or failure of particular modes of treatment, one to the other, with that frankness which has been the characteristic of medical men in whatever part of the world they have been thrown together. The responsible position which medical men hold in relation to their own kind renders it imperative on their part to embrace every opportunity of gaining that information which best enables them conscientiously to perform the serious trust which necessarily belongs to their position. I think the least zealous among the medical community of China must acknowledge the propriety of forming this Society for the advancement of Medical and Surgical Knowledge, in a country where diseases previously little known, and even now very imperfectly understood, have committed such fatal and extensive ravages;—a country also hitherto forbidden to the research of science, but which has been suddenly opened to the zeal of the medical philosopher, for discoveries in the *materia medica*, natural history, and the study of diseases on that mode of life affecting health among this curious race of people. By overland there will be a quick conveyance of the best medical periodicals of Europe and America, thereby preserving our acquaintance with the medical literature of the day. In a short time I hope to see a museum established for the reception of specimens of morbid anatomy and natural history, and that a rare and interesting collection will be formed, particularly in botany, mineralogy, and ichthyology. I think much important and original information may be expected to be collected in the archives of this Society, from the various callings and pursuits of its members, for it is not a simple association of medical men of one locality, or men who have quietly reposed after the success of a long and successful practice, and merely enrolled their names as a matter of form, but it is composed of those who still love their profession, and are anxious to promote its prosperity by every way in their power. From the short period which Hongkong has been a British colony, the civil practitioners are little known to each other, or to those who entrust their lives to their care; therefore they all start with a laudable ambition to acquire medical information, which a discerning community will soon appreciate. For however powerful the influence of friends may be, we may rest assured when loss of health, either to ourselves or to those connected by the dearest ties of friendship or relationship takes place, no private consideration weighs in the selection of the medical adviser, knowledge alone is the consideration; therefore a zealous pursuit of our calling is sure to bring ultimate success. We have also medical brethren belonging to this Society,

from whose zeal and character I expect much valuable information to be derived. I allude to the medical missionaries, who have left their country and their friends for a mere subsistence, in order that they may make their medical information available to the sacred cause of the propagation of the gospel among this jealous and deluded people. From their increasing influence, knowledge of the language, and facilities of communication, I expect that we shall have many interesting papers for presentation at our various meetings; and I feel assured that our medical brethren of the army, navy, and mercantile marine will kindly forward much useful information from the various parts of the world where their duty may require their services; therefore in a Society formed of such elements, as much importance as possible should be attached to frequent communications of all matters relating to medicine or the collateral sciences.

The resident medical men in China have great scope for their industry, the useful application of their knowledge, and the acquirement of information on diseases which European hospitals, and schools afford very little opportunity of studying practically, or acquiring the tact of dexterous manipulation; I here allude to the faculty which the urbanity and kindness of the medical gentlemen in charge of the Chinese missionary hospitals place at our command, in making ourselves ophthalmic surgeons. There the medical man is sure to meet a welcome, and the diseases which afflict that delicate but important organ of vision fully and scientifically explained, and the opportunity of performing the various operations on the living eye placed at our disposal; there also we see very curious cutaneous diseases, rare to the European medical practitioner, and accustom ourselves to discriminate the various diseases incidental to the dermoid texture. The library of the institution at Hongkong is made available to members of this Society; and as the gentleman at the head of that hospital is a member of this Association, I make no doubt, but that we shall be enlightened by much original and interesting information from time to time. We have another member whose kindness has been remarked, I allude to the gentleman in charge of the Seaman's Hospital, where the itinerant medical man is always sure to meet with a kind reception, and view many diseases of which seafaring people are more particularly susceptible, such as scurvy, phagedonic ulcer, and fracture of the osseous fabric; there also, we see fever and dysentery, as it affects the European in China. I think, gentlemen, that we must all feel that our resources are great, and from the character, talent, and philanthropy of the civil practitioners of China, forming the majority of this Society, I am sure it will be the germ from which many important circumstances will spring. I trust before long, when we possess a room belonging exclusively to this Society, to hear a popular course of lectures delivered on many of the interesting subjects related to medicine; and I trust gentlemen, one day to see a Medical School established at Victoria, and the talent which I see around me made the means of removing the veil of ignorance and superstition from so large a portion of God's creatures. It is only by education that we can expect to remove the old deep rooted prejudices of ages, and in what better manner could the pupils educated at the Schools instituted for the Chinese be made useful instruments for introducing the Scriptures among their deluded countrymen? In this way how much death should we be the cause of averting, how much human suffering should we be the indirect means of relieving, and how much we should raise our national name, and professional character, by making Victoria the nucleus of medical knowledge in this large and populous empire; therefore, in what better manner could the intentions of the various sects forming the religious societies of China be carried into effect, than as preparatory schools for young Chinese medical men. I feel certain that every encouragement will be given by the government to extending the usefulness of this Society, and when it has become firmly established, the grant of a piece of ground might be asked for the formation of a botanical garden, which would soon become a rich store of curious and rare plants, and an agreeable retreat to the student of nature. Perhaps, gentlemen, you may think that my prospective anticipations are not guided with reason, but I feel certain they all are

at our command; by union among ourselves we shall gain the object of this Society, and thus secure the attainment and propagation of medical knowledge.

The medical practitioners of this colony will have to perform municipal duties independent of their professional calling, and I am much surprised that the local authorities have not availed themselves of their experience in forming a Board of health. I am sure it would have been the cause of saving many valuable lives, and preventing much endemic disease; it is true, that no human power can avert fatal visitations of disease, but when you see certain evident and acknowledged sources, which either produce disease, or even deteriorate health remain year after year, I am sure the necessity for the formation of such a board must be palpable to every one, and I hope it will not be long neglected. For preserving health or prevention of disease much belongs to the Medical observer. At present there is no public bath either cold or hot, although water is so available both salt and fresh; there is swampy soil covered by vegetable production in the immediate vicinity of our Military Barracks, Government Offices, and Naval Stores, where from the circumstance of many people occupying a small space, they are rendered more susceptible to receive disease, independent of their occupations of night exposure, watching, and frequent dietetic irregularities. Strict injunction should be given against the accumulation of human excrement usually adopted on the part of the Chinese, or rapidly decaying matter of all sorts by the inhabitants.

Gentlemen, I have endeavoured to show in the preceding remarks the many advantages to be gained by a medical association, which must be more evident when we reflect on the little power and success which our present knowledge and experience possesses in treating the virulent diseases incidental to Europeans in China. I shall divide them, into those which affect Europeans benignly, and those which affect them with great severity and fatality; among the former we have the exanthemata, more particularly variola and varioloid disease, febrile catarrhs, and diseases of the cellular tissue; among the latter, we have fevers, and diseases of the digestive organs and their connexions; these will require our most grave and attentive consideration. During the early period of the year, we meet with sympathetic fevers, generally depending on gastric irritation and diarrhæa of the species "*crapulosa*," both easily removed by free unloading of the intestinal tube. I mention these more particularly, as many young medical practitioners visit China, and perhaps somewhat affected with a *cacoethes scribendi* paint in glowing terms the success of one treatment, or another; this circumstance is of very frequent occurrence both here and in the West Indies; it is the cause of much mischief and embarrassment to the young practitioner on his initiation to practice in a tropical climate. I think we must all acknowledge how little we have learnt from books of the true proximate cause of diseases, which have proved so fatal in China. To demonstrate with accuracy from official dates the comparative fatality of various diseases contracted in this climate, I will read the synoptical table of the result of the first 1,000 patients sent on board the Minden's hospital for treatment; it will be only right to premise, that these were the sick afflicted with disease in the most aggravated form, and comprise with few exceptions the mortality of the fleet.—

We have no more space for extracts, and must refer the reader to the pamphlet. Dr. Tucker says—in remarking on the table,—“the necrological total exhibits the large proportion of 315 deaths of 1000 treated, or 315 per cent. Of these 264 were from periodic fever and dysentery, and only 51 from all other diseases.”

ART. VI. *Journal of Occurrences: Chinese festivals; new hoppo; French ambassador; governor Davis made baronet; local news; and the Peking Gazettes.*

THE last pages of our present number go to press to-day, September 18th,—somewhat earlier than usual—the last day of each month being the time fixed for each monthly issue. For many successive days and nights, in various parts of the city of Canton, there have been exhibited all the absurdities, accompanied with all the indelible noises, usually witnessed, throughout China, in connection with the 打醮 *tá tsíáu*. This is an annual festival, and is celebrated with great zeal and at very large expense, by the common people. In each city it is itinerant, going from one part to another, until the same displays have been made in all parts. In some of the largest cities, as in Canton, exhibitions of the same are kind sometimes to be seen in several places at the same time. And even then, weeks are required to go the round of an entire city. A single exhibition extends over two, three, or perhaps half a dozen streets. Each street is covered with calico, canvas, or some other kind of cloth, and brilliantly illuminated during four successive nights. And at every few rods are hung up images of heroes, &c., &c. While at the corners of the streets there are bands of musicians, so called. This festival is still in progress, and during the last two nights, over the whole city and suburbs, lanterns have been suspended in countless numbers. The object and the use of all these shows, it is hard to explain, and we shall not attempt the task at present.

A new hoppo—a commissioner of customs,—for Canton has just arrived and entered on his office. This functionary is usually, if not always, a member of the imperial family, and generally one who is poor, and he is favored with this office that he may replenish his coffers.

The French ambassador was to sail from Macao, about the middle of this month, for Chusan and Shánghái, expecting to return during the winter.

The papers of the day inform us H. E. governor Davis of Hong-kong has been created baronet.

Of local news at Canton we have little. It is rumored that Kíying will soon be called to Peking, and that some schemes of reform are contemplated by his majesty, the emperor. What these schemes may be we have no means for ascertaining.

The Peking Gazettes give about their ordinary amount of ordinary details—about audiences, malversations, delinquences, defalcations, robberies, murders, &c., &c.







